



of the anti-slavery enterprise considered more especially in relation to the several interesting kindred topics recently and incidentally connected with it. The views taken are so just, so philosophical, so clearly illustrated, and altogether so forcibly expressed, that we are confident they must enlighten and carry conviction to the mind of every reader. We bespeak for it a careful perusal from every one, the least interested in the question of abolition.

We again express our pleasure that Mrs. Child has been installed as the editor of our National Anti-Slavery paper. Her husband David Lee Child, we are told, is to assist her. But she needs no assistance. The woman that could write 'Mrs. Child's Appeal,' that has contributed so much to our anti-slavery literature, that has labored so long and so successfully in the cause of liberty, and with such general approbation, and who has a heart, and head, and hand, so ready and competent for still further labor, needs no assistance in making any anti-slavery paper highly useful and interesting.

Our friends in the management of the National Society are to be congratulated in having found one so well qualified to take charge of their Standard. We have no doubt that their list of subscribers will rapidly increase, and the usefulness of their paper will be greatly enlarged.

CHARLES T. TORREY.

Doings of the New-Hampshire 'Fanatics'!

The seventh annual meeting of the New-Hampshire Anti-Slavery Society was held in the Brick meeting-house in Concord, on the second of June—Joseph M. Harper, the President, in the chair.

The following are the *portentous* resolutions that were adopted on the occasion. 'He that hath ears to hear, let him hear.' They who participated in the discussions were N. P. Rogers, Parker Pillsbury, S. S. Foster, H. C. Wright, E. T. Cummings, T. P. Beach, Abby Kelley, Sarah C. Sanborn, &c.

Resolved, That this Society, assembled on its seventh anniversary, acknowledges with gratitude to God, the hand of His servant in enabling so many of us to abide by our principles, amid the persecution that has tried our ranks, and the treachery that has thinned them.

Resolved, That the principles of the anti-slavery enterprise are of God, and, like their Author, are eternal and unchangeable, and are to be carried out, to the sacrifice, if needful, of religious sect, political party, reputation, property, friendships, and life itself; and that, as abolitionists, we will throw ourselves on those principles, determined in the strength of God to defend them, and to walk in them until victory shall crown our labors, or death release us from them.

Resolved, That we are reminded, at our meeting, of the absence of our late beloved sister, and most faithful conductor, Mary Clark, who has been removed from the anti-slavery service by death, and that in her removal, the friends of the slave have sustained a severe loss, which admonishes us of our increased weight of services, and of the short time we have to labor.

Resolved, That the great body of the American clergy, with all their pretensions to sanctity, and to the prerogatives of the christian ministry, stand convicted in their deadly enmity to the anti-slavery cause, and in their invertebrate support of the slave system, a great branch of that body; and that it is the solemn duty of abolitionists to brand them with this moral felony before all the people.

Resolved, That the *American clergy*, *and was only brought up occasionally to take the fresh air.* The mate said, further, that they (meaning the captain and himself) had the companion-way nailed up, and the captain threatened to shoot any man who should attempt to rescue the slave. He stated, also, that the captain had sailed for Newbern, in the Wellington, but he declined going. He supposed, he said, that the slave Torrance had gone back in the ship, but did not know. The mate said, during this conversation, that he thought the slave might be purchased for five hundred dollars and set at liberty.

Resolved, That freedom in this country is but a name, and that the privileged classes are bound with the slave, in the deprivation of liberty of speech, of the press, of peaceful assembly, and of the right of petition, and in being robbed of a small portion of their hard-earned wealth—and that either full liberty must be extended to all, or the laboring population of the North must submit to become the property of their employers.

Resolved, That the great body of the American people, by their horrid practice of slavery, have shown themselves behind all known heathen nations in humanity, and are by far the most profane, fast-bringing Christianity and republicanism into disgrace and contempt in the earth.

Resolved, That while an enlightened fidelity to the anti-slavery cause impels abolitionists to deal plainly and unspuriously with the pro-slavery clergy on account of their formidable influence, and hostile position—they regard with admiration the faithfulness and the moral courage of the few professed ministers, who have dared, amid the peculiar trials and temptations of their profession, to be true to God and bleeding humanity.

Resolved, That the great body of the American people, by their horrid practice of slavery, have shown themselves behind all known heathen nations in humanity, and are by far the most profane, fast-bringing Christianity and republicanism into disgrace and contempt in the earth.

Resolved, That the sincere thanks of this Society are given to the generous individuals who came to the rescue of the Herald of Freedom, and by the purchase of a press and type for its use, enabled it to continue its warfare on the oppression in our country.

Resolved, That this Society entertains unabated and unshaken confidence in the fidelity and integrity of their treasurer and agents, notwithstanding the malignant assaults upon them, by the emissaries of new-organization.

Resolved, That the subscription list of the Herald of Freedom is earnestly recommended to the attention of the friends of the slave, who are hereby reminded, that the indefatigable and disinterested printer has no assurance of any compensation for his labors, or of his daily support, unless it may arise from the subscriptions.

Resolved, That protracted meetings, and revivals of religion, from which the claims of the enslaved are excluded—or which would be hindered or interrupted by the agitation of the claims of character, and pernicious to the cause of Christianity—and we entreat abolitionists to give them no countenance by attendance or otherwise, but to bear a faithful testimony against them.

Resolved, That the credit which has been awarded by abolitionists to the government of Great Britain for the abolition of their West India slavery, was undeserved and wholly misplaced, the so-called British Emancipation Act having been little better than an act of the part of Parliament to continue slavery under the name of apprenticeship six years longer in the islands—a plundering of a hundred millions of dollars from our starving laborers at home, as a present to the slaveholder, when they could no longer preserve him his infernal slave power against the aroused humanity of the British people.

After a series of remark upon the atrocities of slavery by H. C. Wright, the following resolution was read by Abby Kelley, and supported at considerable length in a strain of cogent reasoning, eloquence, and pathos, which so much distinguish the mover, and was adopted by a numerous congregation :

Whereas, prejudice against our colored population is the consequence of the degradation to which they have been reduced, and in which they are still held by their oppressors; therefore

Resolved, That those who indulge this wicked feeling, are guilty of the double crime of insult added to injury—of despising the victims of their own atrocities.

From the Boston Daily Mail.

Extraordinary Case of Kidnapping!

Train of powder set to prevent a rescue—more material for excitement.

On Saturday the 28th of May, the Rev. CHARLES T. TORREY, a leading abolitionist in this city, entered the following complaint at the police court, against the captain and mate of the schooner Wellington, which had been lying at a wharf, near No. 53 Commercial street:

To the Justices of the Police Court, of the city of Boston, within the county of Suffolk:

CHARLES T. TORREY, of the City of Boston, in the County of Suffolk, Clerk, in behalf of the Commonwealth of Massachusetts, on oath, complains that CHARLES H. HIGGINS, of the County of Barnstable, mariner, and JAMES S. HIGGINS, of the City of Boston, in the County of Suffolk, did, on the twenty-fifth day of May, in the year of our Lord one thousand eight hundred forty-one, at Boston, offend, with force and arms, did, forcibly seize and commit, JOHN TORRANCE, of Boston, laborer, against his will, with intent to cause the said John Torrance to be sent out of this State against his will, to wit, to NEWBORN, in North Carolina, against the peace of said Commonwealth, and contrary to the form of the Statute in such case made and provided.

CHARLES T. TORREY.

Suffolk, to wit:

Taken and sworn to, this 29th day of May, in the year of our Lord one thousand eight hundred and forty-one, before said Court.

THOMAS POWER, Clerk.

A warrant was issued for the arrest of these men, and on Saturday, June 5th, Benj. Higgins, the mate, was brought before Justice Rogers, of the Police Court, to answer to the above charge.

R. H. Dana, Jr., Esq., the author of 'Two Years before the Mast,' appeared as counsel for the Rev. Mr. Torrey, the prosecutor; and Franklin Dexter, Esq., U. S. District Attorney, appeared in his private capacity, as counsel for the defendant.

Witnesses of well-known abolitionists were present, and the deepest interest was manifested in the result of the case.

The first witness called, was Mr. John Gove, merchant, 60 Commercial street.

Mr. Gove stated that he saw Benj. Higgins for the first time, on Friday morning, May 28th, and understood that he was mate of the schooner Wellington, trading between Boston and Newbern, North Carolina. He heard that there was a negro slave detained on board that vessel, and entered into conversation with him. Met him near his store on Commercial street. He said the black man was brought away from Newbern, North Carolina, in the Wellington—and showed witness a letter which said the black man had written to his wife in Philadelphia. He stated that neither the captain nor any of the crew knew that the black man was on board, until they had been several days at sea. When they found him, the captain wanted to put him into Norfolk, Va., and leave the slave, as he feared there would be trouble if he brought him to Boston. The crew, he said, refused to put the vessel in, and the captain was compelled to continue on his course to Boston. When he arrived here, he inquired of various persons what he should do, and it was thought best to take the slave back to Newbern. He feared, the mate said, that some attempt would be made to rescue the slave, and that the captain, in his anxiety, would involve himself with the crew, and thereby set himself in the cabin.

One day, he said, the slave jumped overboard and attempted to swim ashore. He was picked up by some men in a boat; the mate called to them, and said he would give \$200 to have him brought on board, and the black man offered any sum if they would set him on shore. The men finally brought him back to the schooner, and he was then put in irons, and kept chained below decks, and was only brought up occasionally to take the fresh air.

The mate said, further, that they (meaning the captain and himself) had the companion-way nailed up, and the captain threatened to shoot any man who should attempt to rescue the slave. He stated, also, that the captain had sailed for Newbern, in the Wellington, but he declined going. He supposed, he said, that the slave Torrance had gone back in the ship, but did not know. The mate said, during this conversation, that he thought the slave might be purchased for five hundred dollars and set at liberty.

Witnesses said that the slave was bound with the iron, and had been confined in the cabin.

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## POETRY

From the Christian Advocate and Journal.

NEW-YORK, March 29, 1841.

**Dr. D. M. Reese**—Sir.—After the meeting in For-

sy-street, Monday evening, I was conversing with a lady on the subjects there discussed, when she told me I was almost a monomaniac, in my hatred to alco-

holic drink: the following verses were written to-day, as an excuse for my warmth. Please, sir, oblige me by handing them to Mr. Hawkins, of the Baltimore delegation, requesting him to present them to his daughter, as she also may be accused of the same fault.

ALMIRA.

Go, feel what I have felt,

Go, bear what I have borne;

Sink 'neath a blow a father dealt,

And the cold, proud world's scorn;

Thus struggle from year to year,

Thy sole relief the scalding tear.

Go, knell as I have knelt;

Implore, beseech, and pray;

Strive the bowed heart to melt,

The downward course to stay—

Be cast with bitter curse aside—

Thy prayers buried—thine thy tears defied.

Go, stand where I have stood,

And see the strong man bowed;

With gnashing teeth, lips bathed in blood,

And cold and livid brow;

Catch his wandering glance, and see

There mirrored, his soul's misery.

Go, hear what I have heard—

The sobs of sad despair—

As memory's fainting soul hath stirred,

And its reverlings there—

Have told him what he might have been,

Had he the drunkard's fate foreseen.

Go to thy mother's side,

And her crushed spirit cheer—

Thine own deep anguish hide,

Wipe from thy cheek the tear.

Mark her dimmed eye—her furrowed brow;

The gray that streaks her dark hair now—

Her toil-worn frame—her trembling limb—

And trace the ruin back to him

Whose plighted faith, in early youth,

Promised eternal love and truth :

But who, forsworn, hath yielded up

This promise to the deadly cup;

And led her down, from love and light,

From all that made her pathway bright,

And chained her there, 'mid want and strife,

That lowly thing—a drunkard's wife !

And stamped on childhood's brow, so mild,

That withering blight—a drunkard's child !

Go, hear, and see, and feel, and know,

All that my soul hath felt or known,

Then look within the wine-cup's glow—

See if its brightness can stoke :

Think, if its flavor you would try,

If all proclaimed, 'Tis drink and die.'

Tell me I hate the bowl—

Hate is a feeble word—

I loathe—abhor—my very soul

By strong disgust is stirred,

Whene'er I see, or hear, or tell

Of the dark beverage of hell.

—

The Knickerbocker for May possesses its usual va-

riety. The following poem is a striking one :

WINDS.

'The wind bloweth where it listeth, and ye hear

the sound thereof, but cannot tell whither it goeth;

or whence it cometh.'

Winds that come rushing o'er the distant main,

Whence do ye spring, and whither are ye bound?

I ask again;

My feeble voice thy ceaseless murmur mocks.

Whether upon some icy mountain's head,

Andes or Himalah,

Roused by the sun thy grave

Or on the desert grave

Or Babylon or Nineveh,

Or on the Dead Sea's wave,

Dreams of the past erst broke

Your slumber first,

(Its chain by Terror burst)

I know not; fast ye fled;

And o'er these hills I hear your hurrying tread.

Ye say not whence? Can any answer give?

Mysterious ly live

Amid the Infinite, whose depths untold

The rolling Earth in their vast bosom hold!

Secret your path—marked your place of birth.

My soul! art thou not like to these wild winds?

Passing in fitful swiftness o'er the earth—

A wanderer that seeks and never finds!

My soul replies:

Look at the ordered skies,

See how each planet keeps its glorious path—

The swift-winged comets do not stray;

The winds have their appointed way,

And so thy spirit hain.

From the Christian Watchman.

THE BIBLE.

The Bible! there it lies,

A mine of richest gold ;—

Full many has its worth discussed,

But none its worth have told.

Forbear, my muse, forbear,

And hide thy blushing quill ;—

To tell what treasures here are stored,

Is quite beyond thy skill.

Bunyan and Byron failed

In their attempts to show

What robes lie beneath thy lid,

And with what light they glow.

Well—earth may never know

This wondrous gift to prize,—

Yet, ever blessed be our God,

Tis here the treasure lies.

To man, who is so poor,

This richest mine is given,

And they who dig, so rich become,

That they can build in heaven.

A.

## NON-RESISTANCE.

For the Liberator.

Man-Killing, by Individuals and Nations, Wrong.—Dangerous in all Cases.

VI. MAN-KILLING IS CONDEMNED BY THE EXPERIENCE OF MANKIND.

Earth has had a long and hard experience of the tendency of this power. What has been the result? TYRANT.

Man sets up his will as law to others. How is submission secured? By appealing to conscience? Man has no conscience that requires such submission. There is no moral element in the soul of man to which such an appeal can be made; but on the contrary, every element of our spiritual nature assures us that it is and must be so; and that all attempts to establish peace and good will among men, and abolish war, will be useless, while men, as individuals and nations, usurp this power over human life.

It is said that an assumption of man-killing power puts each human being in a state of hostility against all other men. This is a necessary result. The name and the history of mankind assure us that it is and must be so; and that all attempts to establish peace and good will among men, and abolish war, will be useless, while men, as individuals and nations, usurp this power over human life.

It is said that 'War is the natural state of man.' So it is, if man is vested with death-dealing power over man.

We must conclude that our heavenly Father is pleased to see his children living in a state of perpetual warfare, if it is admitted that he has invested them with such power over each other—as the clergy say he has.

Place ten human beings together. Let it be known that each is vested with power to say how much and what kind of guilt in each and every other shall constitute a forfeiture of life; and that each is authorized to kill the others, when in his opinion, they ought to die. It is vain to talk of peace and good will there. They necessarily become mutually suspicious and watchful. They will be led to arm in defense; and being armed with deadly weapons, and each being judge when to use them, they are, at once, thrown into a state of hostility. This will apply to millions, as well as to tens; to nations as well as to individuals, as their history shows. Armed nations watch each other like savage beasts; and the least injury or insult, designed or not, is construed into an act of aggression. The sword is drawn. Nation is dashed against nation, kingdom against kingdom, and they cut their way to victory through the very bowels of humanity.

But the declaration to Noah is, I think, a prophetic denunciation of evil against killing and using man for food. Man's dominion over the brute creation, and what he might use for food, are the subjects, (Gen. ix. 1—7.) Every thing that liveth shall be given to you, &amp;c., except man. If a beast or man devours man, I will require it at their hands. Whatsoever pours out the blood of man (to use him for food,) by man shall his blood be shed.

This has no bearing on the question of armed defense. As far as it bears on the question—is human life at the disposal of human discretion? it goes against it. If it teaches retaliation—blood for blood—life for life; or that we may avenge ourselves, and not binding on us, any more than the principles of death and blasphemy, robbery, man-stealing, and murder, and respects of parents, sabbath-breaking, &c. Whenever the *penal code*, (the moral never is,) of the Old Testament, which gives to Noah or the Jews, is superseded by the spirit and precepts of the New, we are to follow the New.

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sion. There is no moral element in the soul of man to which such an appeal can be made; but on the contrary, every element of our spiritual nature assures us that it is and must be so; and that all attempts to establish peace and good will among men, and abolish war, will be useless, while men, as individuals and nations, usurp this power over human life.

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So it is, if man is vested with death-dealing power over man.

We must conclude that our heavenly Father is pleased to see his children living in a state of perpetual warfare, if it is admitted that he has invested them with such power over each other—as the clergy say he has.

Place ten human beings together. Let it be known that each is vested with power to say how much and what kind of guilt in each and every other shall constitute a forfeiture of life; and that each is authorized to kill the others, when in his opinion, they ought to die. It is vain to talk of peace and good will there. They necessarily become mutually suspicious and watchful. They will be led to arm in defense; and being armed with deadly weapons, and each being judge when to use them, they are, at once, thrown into a state of hostility. This will apply to millions, as well as to tens; to nations as well as to individuals, as their history shows. Armed nations watch each other like savage beasts; and the least injury or insult, designed or not, is construed into an act of aggression. The sword is drawn. Nation is dashed against nation, kingdom against kingdom, and they cut their way to victory through the very bowels of humanity.

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